

impious and sinful, to [the] unholiness and profane, to smiters of fathers and smiters of mothers;² to murderers, fornicators, sodomites, kidnappers, liars, perjurers; and if any other thing is opposed to sound teaching, according to the glad tidings of the glory of the blessed God, with which I have been entrusted. [And³] I thank Christ Jesus our Lord, who has given me power,⁴ that he has counted me faithful, appointing to ministry him⁵ who before was a blasphemer and persecutor, and an insolent overbearing [man]; but mercy was shown me because I did it ignorantly, in unbelief. But the grace of our Lord surpassingly overabounded with faith and love, which [is] in Christ Jesus. Faithful [is] the word, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am [the] first. But for this reason mercy was shown me, that in me, [the] first, Jesus Christ might display the whole long-suffering, for a delineation of⁶ those about to believe

on him to life eternal. Now to the King of the ages, [the] incorruptible, invisible, only⁷ God, honour and glory to the ages of ages. Amen. This charge,⁸ [my] child Timotheus, I commit to thee, according to the prophecies as to thee proceeding, in order that⁹ thou mightest war by them the good warfare, maintaining¹⁰ faith and a good conscience; which [last] some, having put away, have made shipwreck as to faith; of whom is Hymenaeus and Alexander, whom I have delivered to Satan, that they may be taught by discipline not to blaspheme.

II. I exhort therefore, first of all, that supplications, prayers, intercessions,¹¹ thanksgivings be made for all men; for kings and all that are in dignity, that we may lead a quiet and tranquil life in all piety and gravity;¹² for¹³ this is good and acceptable before our Saviour God, who desires that all men should be saved and come to [the] knowledge¹⁴ of [the] truth. For God is one,¹⁵ and [the] mediator of God and men one, [the] man Christ

Jesus, who gave himself a ransom for all, the testimony [to be rendered] in its own times; to which I have been appointed a herald and apostle, (I speak [the] truth,¹⁶ I do not lie,) a teacher of [the] nations in faith and truth.

I will therefore that the men pray in every place, lifting up pious hands, without wrath or reasoning. In like manner also that the women in decent deportment and dress¹⁷ adorn themselves with modesty and discretion, not with plaited [hair] and¹⁸ gold, or pearls, or costly clothing, but, what becomes women making profession of the fear of God, by good works. Let a woman learn in quietness in all subjection; but I do not suffer a woman to teach nor to exercise authority over¹⁹ man, but to be in quietness; for Adam was formed first, then Eve; and Adam was not deceived; but the woman, having been deceived,²⁰ was in transgression. But she shall be preserved in childbearing, if they continue in faith and love and holiness with discretion.

III. The word [is] faithful: if any one aspires to exercise oversight, he desires a good work. The overseer then must be irreproachable, husband of one wife, sober, discreet, decorous, hospitable, apt to teach; not given to excesses from wine, not a striker,²¹ but mild, not addicted to contention, not fond of money, con-

ducting his own house well, having [his] children in subjection with all gravity; (but if one does not know how to conduct his own house, how shall he take care of the assembly of God?) not a novice, that he may not, being inflated, fall into [the] fault²² of the devil. But it is necessary that he should have also a good testimony from those without, that he may fall not into reproach and [the] snare of the devil. Ministers,²³ in like manner, grave, not double-tongued, not given to much wine, not seeking gain by base means, holding the mystery of the faith in a pure conscience. And let these be first proved, then let them minister,²⁴ being without charge [against them]. [The] women in like manner grave, not slanderers, sober, faithful in all things. Let [the] ministers²⁵ be husbands of one wife, conducting [their] children and their own houses well; for those who shall have ministered well obtain for themselves a good degree, and much boldness in faith which [is] in Christ Jesus. These things I write to thee, hoping to come to thee more quickly;²⁶ but if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is [the] assembly of [the] living God, [the] pillar and base of the truth, and confessedly the mystery of piety is great. God²⁷ has been manifested in flesh, has been justified in [the]

¹ Plato, Phaedr., contrasts these and falsehoods; but *Andia* is 'to write' or 'beat,' not 'to kill.'

² 'And' is doubtful. D K L 37 47 Syrr have it. M A F G P 17 Am Memph omit.

³ Or 'I thank him who has given me power, Christ Jesus our Lord.'

⁴ Or 'appointing me to ministry, who.' M A D F G P 17 47 read *vs* for *me* before *spouse*.

⁵ I think it a mistake to apply the delineation simply in the long-suffering, and so make 'of' mean 'for.' 'for those,' *Ac*. Paul was a delineation of Christ's ways in their case, even, I doubt not, in the case of the rebellious Jews hereafter: the whole long-suffering was in Paul's case, so as to picture every case. In those who accompanied with Him when alive this was not the case, though the grace was really the same; but there was not the same *obedience* of it.

⁶ T. R. adds 'wise,' with K L P (32) 47 and others; M A D F G 17 Am Memph omit.

⁷ Same word as 'enjoin,' verses 3, 4.

⁸ The connection of the words here is much discussed. I have left the same ambiguity as in Greek. It may be 'I commit to thee (in this way) in order that,' or 'going before in order that' it may be 'prophecies as to thee,' or 'going before, as to thee.' I apprehend the series of ideas in the apostle's mind is: he commits—in order that; but he refers to the prophecies—that by them. As to the second point, the whole is one idea; but the 'as to thee' is more closely connected with prophecies. There is a true serious difficulty as to the word 'faith'; because

it embraces two ideas: doctrine, as taught of God and received; and subjectively the state of soul. If I have cast off the faith, the doctrine and the state of soul are both gone. In verse 19 it is the inward energy of grace which holds fast the truth. The two are not separated, but the state of the soul is first in the apostle's mind. In the second, having had a good conscience, they did not hold fast the faith, but they lost it in some way thus objectively. In the second case, there is the article in Greek, which does not exclude faith in the soul, but leads the mind to the faith. This comes out in the following verse; but in English 'the faith' would be too absolute or merely doctrinal. I think it is clear as I have put it.

⁹ Or 'holding.' I should say 'keeping'; but 'keeping faith,' in English, has another sense; but it is more than 'having.'

¹⁰ *Evangelia*, personal and confiding intercourse with God; the part of oneable to approach Him. M A 17 Memph omit 'for,' D F G K L *Ac*. Am Syrr have it.

¹¹ *Evangelia*, 'full knowledge,' which acknowledges the truth of a thing; but I have said 'knowledge,' not 'full' or 'certain knowledge,' as more just in English. If I said, in English, 'acquainted with the truth,' it would imply not possessed; but knowledge is *evangelia*. If we say 'full,' it is contrasted with 'partial,' 'certain' with 'doubtful.' To know the truth suggests possession of it.

¹² Or 'there is one God and one mediator, *Ac*.

¹³ T. R. adds 'in Christ,' with M K L 17 37 and others; A D F G P 47 Am Syrr Memph omit.

¹⁴ *Evangelia* is more than *evag*, and includes the whole deportment, the way in which the women present herself, though dress be a great sign of this.

¹⁵ T. R. reads 'or.' The MSS vary, but in the whole 'and' is the best supported. M A D F G and most Memph 'and'; K L 37 47 and others *Am* have 'or.'

¹⁶ Or 'a man.' It is in contrast with 'woman,' *Ac*. *Evangelia*, a stronger word than *evag*, which T. R. reads, with K L 37 47 and many others. But scriptural Greek often adds strengthening prepositions with the bare little changed. See *Evag*, vol. II, xvi, 19; 1 Cor. xii, 18; 2 Cor. xi, 3; 2 Thess. ii, 5.

¹⁷ T. R. adds 'not seeking gain by base means,' with some cursives.

¹⁸ *Evag* is the subject matter of which a person had to be accused. They set up the *spas* of the Lord on the cross; that for which He came into accusation—the charge. So it is used here. The devil was puffed up with his own exaltation, and abode not in the truth. Hence, in a strongly taken sense, our word 'crimes.' See also note on 1 Cor. xi, 22.

¹⁹ *Evag*, 'servants' or 'deacons.'

²⁰ *Evag*, as servants or deacons.

²¹ More quickly than the writing of the letter supposed; but in case he delayed in a note. The verse refers to his being of being delayed.

²² I do not enter on the criticism of this text. It very likely should be read as, 'He who has, *Ac*,' *Ac* has it, but has been modified with 'I' (Purp. Tisch. Man. Sac. Lat.) has *GE*; it generally, in Paul's epistles, has the readings of *Ac*, but occasionally is more like the T. R. According to

Spirit, has appeared to^a angels, has been preached among [the] nations, has been believed on in [the] world, has been received up in glory.

IV. But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons speaking^b lies in hypocrisy, cauterised as to their own conscience, forbidding to marry, [bidding] to abstain from meats, which God has created for receiving with thanksgiving for them who are faithful and know^c the truth. For every creature of God [is] good, and nothing [is] to be rejected, being received with thanksgiving; for it is sanctified by God's word and freely addressing^d [him]. Laying these things before the brethren, thou wilt be a good minister^e of Christ Jesus,^f nourished with the words of the faith and of the good teaching which thou hast fully followed up.^g But profane and old wives' fables avoid, but exercise thyself unto piety; for bodily exercise is profitable for a little,^h but piety is profitable for everything, having promise of life, of the present one, and of that to come. The word [is] faithful and worthy of all acceptance; for, for this weⁱ labour and suffer reproach,^j because we hope in a living God, who is pre-

server of all men, specially of those that believe. Enjoin and teach these things. Let no one despise thy youth, but be a model of the believers, in word, in conduct,^k in love,^l in faith, in purity. Till I come, give thyself to reading, to exhortation, to teaching. Be not negligent of the gift [that is] in thee, which has been given to thee through prophecy, with imposition of the hands of the elders.^m Occupy thyself with these things; be wholly in them, that thy progress may be manifest toⁿ all. Give heed to thyself and to the teaching; continue in them; for, doing this, thou shalt save both thyself and those that hear thee.

V. Rebuke not an elder sharply, but exhort [him] as a father, younger [men] as brethren, elder women as mothers, younger women as sisters, with all purity. Honour widows who are really widows; but if any widow have children or descendants, let them learn first to be pious as regards their own house, and to render a return on their side to [their] parents; for this is^o acceptable in the sight of God. Now she who [is] a widow indeed, and is left alone, has put [her] hope in God, and continues in supplications and prayers night and day. But she that lives in habits of self-indulgence is dead [while] liv-

course. It is no longer by nature, but by the word of God.

^a Or 'servant.'
^b T. R. reads 'Jesus Christ,' with 17 47 Am and others; text Ψ A C D F G K L P 37 Memph.
^c Or 'been thoroughly acquainted with.' See Luke I. 3.

^d That is, 'some small things,' rather than 'a little time.' It is in evident contrast with 'everything.'

^e T. R. adds 'both,' with F G K L 37; Ψ A C D F 17 47 Am Syrr Memph omit.

^f Many read 'we combat,' with Ψ A C F G K 17 47; text D L P 37 Am Syrr Memph.

^g Or 'conversation,' in the ancient sense.

^h T. R. adds 'in [the] Spirit,' with K L P 37 and most; Ψ A C D F G 17 47 Am Syrr Memph omit.

ⁱ T. R. reads 'amongst,' adding δ , with K L P 37 47; text Ψ A C D F G 17 Am Syrr Memph.

^j T. R. reads 'good and,' with 37 Memph; Ψ A C D F G K L P 17 47 Am Syrr omit.

ing. And these things enjoin, that they may be irreproachable. But if any one does not provide for his own, and specially for those of [his] house, he has denied the faith, and is worse than the unbeliever. Let a widow be put upon the list, being of not less than sixty years, [having been] wife of one man, borne witness to in good works, if she have brought up children, if she have exercised hospitality, if she have washed saints' feet, if she have imparted relief to the distressed, if she have diligently followed every good work. But younger widows decline; for when they grow wanton against Christ, they desire to marry, being guilty, because they have cast off their first faith. And, at the same time, they learn also [to be] idle, going about to people's houses;^a and not only idle, but also gossips and meddlers, speaking things not becoming. I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in respect^b of reproach. For already some have turned aside after Satan. If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those [that are] widows indeed.

^a I have said 'people's houses,' to represent the article, *oikos* of the saints or people. They knew different houses represented to the mind as known.

^b Or 'by reason of,' *καρὰ*, *καρὰ* and *καρὰ* approach each other in use very nearly, but are not the same. *καρὰ* refers always to a productive power, as regards the noun governed by it, or a motive which has governed the mind as drawn favourably to it. It is the motive before the mind, or act, attractively; not behind it as a mere cause. Apprehension or object is in *καρὰ*, simply why in *καρὰ*. But in this case the application is very fine. The adversary found in the reproach that which produced an occasion to exercise his hostility. So *καρὰ* is a motive by reason of something accepted, viewed favourably, approved. To use the example given by Euthymius, 'I could not arm myself *καρὰ* an enemy.' I could *καρὰ* a friend, or *καρὰ* a victory, I apprehend it would be *καρὰ* an enemy. See Wetstein, Luke vii. 47, and the passages in a Greek Concordance. As to 'adversary,' discussed here, the habit of Paul is to speak of Satan directly when acting through men, because he

Let the elders who take the lead [among the saints] well be esteemed worthy of double honour, specially those labouring in word and teaching; for the scripture says, Thou shalt not muzzle an ox that treadeth out corn, and, The workman [is] worthy of his hire. Against an elder receive not an accusation unless where there are two or three witnesses. Those that sin convict^c before all, that the rest also may have fear. I testify before God and^d Christ Jesus^e and the elect angels, that thou keep these things without prejudice, doing nothing by favour.

Lay hands quickly on no man, nor partake in others' sins. Keep thyself pure. Drink no longer only water, but use a little wine on account of thy stomach and thy frequent illnesses. Of some men the sins are manifest beforehand, going before to judgment, and some also they follow after. In like manner good works also are manifest beforehand, and those that are otherwise cannot be hid.

VI. Let as many bondmen as are under yoke count their own masters worthy of all honour, that the name of God and the teaching be not blasphemed. And they that have believing masters, let them not despise [them] because they are brethren

knew the activity of the adversary, and the part he takes in such matters. To such an adversary reproach is a favoured, accepted motive. The sense of *καρὰ* remains essentially the same—the favour borne to anything; only sometimes it is an object, sometimes a pleasing motive.

^c Or 'reprove.' But it is bringing home demonstratively to a man's conscience. It means 'to put to shame,' 'prove,' 'conquer,' 'rebuke,' but with conviction.

^d God and the Lord Jesus Christ are looked at as one object in respect of the apostle's testimony, *καὶ θεὸς καὶ κύριος Ἰησοῦς Χριστός*. But the reading is perhaps doubtful; see following note. Note, G. Sharpe's rule, that it is one person, is far from always true. One office or position of two is sufficient for the second article being suppressed. See Acts xiii. 1; Eph. ii. 26, iii. 5; Col. ii. 11. Here as a name it hardly applies at all if *καρὰ* be left out; 'the elect angels' has a distinct article.

^e T. R. reads '[the] Lord Jesus Christ,' with K L P 37 47 and others Syrr; Ψ A D F G 17 Am Memph omit. *Καὶ ὁ κύριος Ἰησοῦς Χριστός*, Ψ K L P 37 47 Syrr. *Καὶ ὁ κύριος*, Ψ A D G 17 Am Memph.

Servant, A, so long contested, would have 42, and so K L 37 47; B we have not; D has A, and so Am; C has 44. F G 17 have 44.

^a So often in New Testament; it may be translated 'has been seen of.'

^b Or, perhaps, 'through those who speak lies,' 46. Otherwise, as translated in text, the Spirit identifies the speaker and the evil spirit which speaks by him, as commonly in New Test. and passes from one to the other.

^c Or 'acknowledge.' See note to chap. ii. 4.

^d This I believe to be the sense here: *ἀλλήλους* means 'intercourse with a person,' then 'petitions and intercession'; one person speaking personally to another. See note to i. 1. I believe the creature, fallen through Adam, belongs to the faithful, and those who know the truth, by God's speaking to us, and our freely speaking to Him. This has set all on a new footing, because we have met God again, the word of God having put us into communication by grace. And the faithful, and those who know the truth, have availed themselves of it, and come and enter into inter-

ren; but let them the rather serve them with subjection, because they are faithful³ and beloved, who profit by the good and ready service [rendered]. These things teach and exhort. If any one teach differently, and do not accede to sound words, those of our Lord Jesus Christ, and the teaching which [is] according to piety, he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words, evil suspicions, constant quarrellings⁴ of men corrupted in mind and destitute of the truth, holding gain to be [the end of] piety.⁵ But piety with contentment is great gain. For we have brought nothing into the world: [it is] [manifest]⁶ that neither can we carry anything out. But having sustenance and covering, we will be content⁷ with these. But those who desire⁸ to be rich fall into temptation and a snare, and many unwise and hurtful lusts, which plunge men into destruction and ruin. For the love of money is [the] root⁹ of every evil; which some having aspired after, have wandered from the faith, and pierced themselves with many sorrows. But thou, O man of God, flee these things, and pursue righteousness, piety, faith, love, endurance, meekness of spirit.¹ Strive earnestly [in] the good conflict² of

faith.¹ Lay hold of eternal life, to which² thou hast been called, and hast confessed the good confession before many witnesses. I enjoin thee before God who preserves all things in life,³ and Christ Jesus who witnessed before Pontius Pilate the good confession, that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus Christ; which in its own time⁴ the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that exercise lordship; who only has immortality, dwelling in unapproachable light; whom no man has seen, nor is able to see; to whom [be] honour and eternal might. Amen.

17 Enjoin on those rich in the present
age not to be highminded, nor to trust
on the uncertainty of riches; but in
the God^o who affords us all things
18 richly for [our] enjoyment; to do
good, to be rich in good works, to be
liberal in distributing, disposed to
communicate [of their substance],
19 laying by for themselves a good founda-
tion for the future, that they may
lay hold of [what is] really life.^s

30 O Timothy, keep the entrusted
deposit, avoiding profane, vain bab-
blings, and oppositions of false-named
31 knowledge, of which some having
made profession, have missed the
32 faith. Grace [be] with thee.³³

^b Or 'believing,' the same as in the beginning of the verse.

*T. R. reads 'value argumentations,' with a few curves.

*T. H. adds "Withdraw from such," with K L P 37 47 and others Syr; M A D F G H Am.

* Many copies, with MAFG IT Memphis, sent

neither can we," K. L. P. 37 47 and most and fathers

c. 'Desire' includes the idea of purpose here.

* Not that there is no other root, but the love of money is characterised by being that.

¹ T. H. reads simply "blackest," *spargere* for *spargere*, with D (*spargere*) N. L. 17 37 43 and

² Or "combat."

Or at the bath.

= T. R. adds 'also,' with 37 and many cursives ;
at A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

* *Cauphucivores*. T. H. reads "quickens" or "makes alive." *Cauphucivores*, with * K. L. 37 47 and

* Literally "times."

* Or 'in God who.' T.R. reads 'the living God,' with D (omits *es*) K L ³⁷ Syr; W A F G

* T. E. reads "of eternal life," likewise, with K.

Idem is 'to miss the mark' or 'not win'.

need to; it is to fail in any way in shooting, and metaphorically in one's purpose, or to have

* T. R. reads *col.* with D K L N C and most

'T. R. adds "Amen," with E K L P 37-47 Am

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SECOND EPISTLE TO
TIMOTHY.

I. Paul, apostle of Jesus Christ* by God's will, according to promise of life, the [life] which [is] in Christ
* Jesus, to Timotheus, [my] beloved child: grace, mercy, peace, from God [the] Father, and Christ Jesus our Lord.

8 I am thankful to God, whom I
serve from [my] forefathers with
pure conscience, how unceasingly I
have the remembrance of thee in my
4 supplications night and day, earnestly
desiring to see thee, remembering
thy tears, that I may be filled with
5 joy; calling to mind⁸ the unfeigned
faith which [has been⁶] in thee,
which dwelt first in thy grandmother
Lea, and in thy mother Eunice, and
I am persuaded that in thee also

^a For which cause I put thee in mind
to rekindle the gift of God which is
in thee by the putting on of my hands.

For God has not given us a spirit of

*Or 'Christ Jesus,' with κ D F G K P 15 4 and others (Am) Memph; A L 37 and most others have 'Jesus Christ.'

* Or "... conscience, (as I have unceasingly the ... with joy) calling to mind." That is, "am thankful, calling to mind."

* As some verb must be inserted, I have said 'has been,' warranted by the apostle's 'calling it to mind.' 'Is' affirms it is now, whereas might seem there was discouragement. 'Was' implies it was gone. In Greek there is nothing but the proper sense of *ἀνεγέρθη* is 'to revive, rekindle, what is dropping.' So Gen. ii. 25, and 1 Mac. xiii. 7. The whole subject of the epistle is misery in the darkening state of the church.

⁶ Some would take *eudaimonia* in the active sense of 'warming,' 'settling right,' 'correcting,' 'correcting,' 'strafing.' But it is clearly used with the passive or substantivizing meaning also, 'of a sober right mind.' See in the passage from Josephus quoted by De Wette, *Ant. xvii. 6, 2* and Bell. *J. ii. 1, 3*, both referring to the same history, where *eudaimonia* is evidently a quiet, sound, or sober mind.

* This personification of the gospel is very common with Paul.

^a "I know whom I have believed." The An

with the dative is always in the New Testament

cowardice, but of power, and of love,
and of wise discretion.³ Be not
therefore ashamed of the testimony
of our Lord, nor of me his prisoner;
but suffer evil along with the glad
tidings,* according to the power of
God; who has saved us, and has
called us with a holy calling, not
according to our works, but accord-
ing to [his] own purpose and grace,
which [was] given to us in Christ
Jesus before [the] ages of time, but
has been made manifest now by the
appearing of our Saviour Jesus Christ,
who has annulled death, and brought
to light life and incorruptibility by
the glad tidings; to which I have
been appointed a herald and apostle
and teacher of [the] nations.¹ For
which cause also I suffer these things;
but I am not ashamed; for I know
whom I have believed,² and am per-
suaded that he is able to keep for

to believe a person. The only case that might raise a doubt is John v. 24, but there, I apprehend, the promise must be governed by universal nature. *et tunc* is the object of belief, used very often in John, who employs the word *et tunc* far more than any treat to his *Gospel* (the Acts), the person who is the object of my faith, on whom I believe. *et tunc* stands on the *et tunc* goes on to the idea of confidence: I receive faith on him, yet with a more general idea of looking to any one with this confidence. It is only used however six times, that I am aware of. Acts i. 4, ii. 17, xvi. 31, xxi. 19. Rom. i. 8, *et tunc* is yet rarer, and besides Luke xvi. 25 only used the three times that Isaiah xxviii. is quoted, Rom. ii. 3, ii. 11; 1 Peter ii. 8; here the confidence in, reliance upon. *et tunc* is used still more seldom. Mark i. 16, where it refers to the truth of the substance of a thing, as it is stated, "I believe in the gospel," the good news a story. The LXX use it thrice; Ps. lxxviii. (Heb. xxxviii) v. 22, *et tunc* in 22, *et tunc* in 32, and Jer. xli. 4. It is used in the Apocrypha. The Latinist use therefore is with a dative, to believe a person, *et tunc*, to believe on or in a person as object of faith, as John xiv. 1: "Ye believe in God; do not see him; so, now they were seeing Christ on earth, they were to believe in him; *et tunc* adds the thought of the mind looking to any one with trust. *et tunc*, trusting in *et tunc* receiving a statement as true.

happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured; and the Lord delivered me out of all. And all indeed who desire to live piously in Christ Jesus will be persecuted. But wicked men and juggling impostors shall advance in evil, leading and being led astray. But thou abide in those things which thou hast learned, and (of which) thou hast been fully persuaded, knowing of whom thou hast learned [them]; and that from a child thou hast known the sacred letters, which are able to make thee wise unto salvation, through faith which [is] in Christ Jesus. Every scripture [is] divinely inspired, and profitable for teaching, for conviction, for correction, for instruction in righteousness; that the man of God may be complete, fully fitted to every good work.

IV. I testify before God and Christ Jesus, who is about to judge living and dead, and by his appearing and his kingdom, proclaim the word; be urgent in season [and] out of season, convict, rebuke, encourage, with all longsuffering and doctrine. For the time shall be when they will not bear sound teaching; but according to their own lusts will heap up to

themselves teachers, having an itching ear; and they will turn away their ear from the truth, and will have turned aside to fables. But thou, be sober in all things, bear evils, do [the] work of an evangelist, fill up the full measure of thy ministry. For I am already being poured out, and the time of my release is come. I have combated the good combat, I have finished the race, I have kept the faith. Henceforth the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will render to me in that day; but not only to me, but also to all who love his appearing. Use diligence to come to me quickly; for Demas has forsaken me, having loved the present age, and is gone to Thessalonica; Cresces to Galatia, Titus to Dalmatia. Luke alone is with me. Take Mark, and bring [him] with thyself, for he is serviceable to me for ministry. But Tychicus I have sent to Ephesus. The cloak which I left behind [me] in Troas at Carpus's, bring when thou comest, and the books, especially the parchments. Alexander the smith did many evil things against me. The Lord will render to him according to

his works. ¹ *repro* implies not watching actively, nor being awake; but that sober clearness of mind resulting from exemption from false influences—not muddled with the influence of what interested. So we think of one when we say, He has a sober judgment.

² I had conceived this long as 'I have had the libation poured on me, ready to sacrifice.' But though Weistman so takes it with Parkhurst, I cannot find any example of *εὐχριστός* as passive. 'I have had the libation poured on me.' And *ἀνάστα* does not speak of being sacrificed. The reference to the departure of guests after libations is questionable, though the words correspond. It is as Phil. ii. 17.

³ *ἀναστή*, 'henceforth,' with the sense of 'this being finished, there remains consequently.'

⁴ See Genesis i. 15, 17, and Apocrypha, prayer of Azarias 19; but the sense of 'showing' is lost. We say 'showing kindness,' referring to acts, because they show what was in the heart; but we do not say 'show evil.' 'Did me evil' I do not say, as it may involve efforts on the work.

⁵ *Εὐχριστός* reads 'The Lord render to him,' with K L 47 Am Syrr (7) and most others; text *Α* C D F G 17 37 Memph.

his works. Against whom be thou also on thy guard, for he has greatly withstood our words. At my first defence no man stood with me, but all deserted me. May it not be imputed to them. But the Lord stood with [me], and gave me power, that through me the proclamation might be fully made, and all [those of] the nations should hear; and I was delivered out of the lion's mouth. The Lord shall deliver me from every wicked work, and shall pre-

* T. R. adds 'And,' with E F G K L P 37 47 and many others Syrr; *Α* C D 17 Am Memph omit.
* *Εὐχριστός* 17 omit 'Jesus Christ,' *Α* has 'Jesus'

serve [me] for his heavenly kingdom; to whom [be] glory for the ages of ages. Amen.

¹² Salute Prisca and Aquila, and the house of Onesiphorus. Erastus remained in Corinth, but Trophimus I left behind in Miletus sick. Use diligence to come before winter. Eubulus salutes thee, and Ponder, and Linus, and Claudia, and the brethren all. The Lord Jesus Christ [be] with your spirit. Grace [be] with you.

Text C D K L P 37 47 Am Syrr Memph.
* T. R. adds 'Amen,' with E K L P 37 47 and others Am Syrr Memph (Tisch. D); *Α* C F G 17 omit.

EPISTLE TO TITUS.

I. Paul, bondman of God, and apostle of Jesus Christ according to [the] faith of God's elect, and knowledge of [the] truth which [is] according to piety; in the hope of eternal life, which God, who cannot lie, promised before the ages of time, but has manifested in its own due season his word in [the] proclamation with which I have been entrusted according to [the] commandment of our Saviour God; to Titus, my own child according to [the] faith common [to us]: Grace and peace from God [the] Father, and Christ Jesus our Saviour.

For this cause I left thee in Crete, that thou mightest go on to set right what remained [unordered], and establish elders in each city, as I had

ordered thee: if any one be free from all charge [against him], husband of one wife, having believing children not accused of excess or unruly. For the overseer must be free from all charge [against him] as God's steward; not headstrong, not passionate, not disorderly through wine, not a striker, not seeking gain by base means; but hospitable, a lover of goodness, discreet, just, pious, temperate, clinging to the faithful word according to the doctrine taught, that he may be able both to encourage with sound teaching and refute gainsayers. For there are many and disorderly vain speakers and deceivers of people's minds, specially those of [the] circumcision, who must have their mouths stopped,

Memph omit. The omission is supported by a greater weight of codices, versions, and fathers; but I still doubt of it, as 2 Tim. contradicts the assertion of Chrysostom.

* T. R. reads 'and Lord Jesus Christ,' with E F G K L P 37 47 Syrr; *Χριστός* *Ιησούς* *Α* C D 17 Am Memph.

* *Α* C I P 17 47 Syrr Memph omit 'and.'

Literally 'to worsen.'
* T. R. reads 'I testify therefore, before God and the Lord Jesus Christ,' with (E) K L (17) 37 and most Syrr; text *Α* C D F G P (47) Am Memph; E 17 Syrr-Pat omit *εὐχριστός*; 47 has it.

* That is 'I testify or charge you before God, and by the appearing.' Some read 'at.' It may be taken as 'according to,' that is, the judgment according to the power and glory of his appearing and his kingdom. There are two readings, *ἐν*, the editions; and *κατά*, T. R. With *ἐν* it must be taken 'and by.' So it is by Vulgate; whereas Syrr-Pat reads 'at,' according to Leunclavius and Euthymius. It may be connected with *καταπαύσασθαι* if *κατά* be read. So Matthieu takes it, who reads *κατά*. For the construction, see Deut. iv. 25. *ἐν* *Α* C D F G 17 Am Memph; *κατά* E K L P 37 47 Syrr.

* Or 'reprove.' See 1 Tim. v. 20.
* Or 'will be turned aside.' The thing will have taken place. Or, something medial, 'will have turned themselves.' *ἀναστή* has commonly a causative force. Hence the middle or passive, a neuter or reflexive. In the New Testament, the passive for reflexive middle is not uncommon. Here their being already turned aside leads them to turn away their ear from the truth.

* In Greek *ἐν*, a particular additional circumstance, more marked as a distinct relationship, giving occasion to consequences.

* *εὐχριστός*, real, full knowledge.

* *ἐν*, the condition under which the mission exists.

* T. R. adds 'mercy,' omitting 'and,' with A K L 37 47 and many others; *ΜΕΛΙ* F G P 17 Am

who subvert whole houses, teaching things which ought not [to be taught] for the sake of base gain. One of themselves, a prophet of their own, has said, Cretans are always liars, evil wild beasts, lazy gluttons. This testimony is true; for which cause rebuke them severely, that they may be sound in the faith, not turning [their] minds to Jewish fables and commandments of men turning away from the truth. All things [are] pure to the pure; but to the defiled and unbelieving nothing [is] pure; but both their mind and their conscience are defiled. They profess to know God, but in works deny [him], being abominable, and disobedient, and found worthless as to every good work. (II.) But do thou speak the things that become sound teaching; that the elder men be sober, grave, discreet, sound in faith, in love, in patience; that the elder women in like manner be in deportment as becoming those who have to say to sacred things, not slanderers, not enslaved to much wine, teachers of what is right; that they may admonish the young women to be attached to [their] husbands, to be attached to [their] children, discreet, chaste, diligent in home work, good, subject to their own husbands, that

the word of God may not be evil spoken of. The younger men in like manner exhort to be discreet: in all things affording thyself as a pattern of good works; in teaching uncorruptness, gravity, a sound word, not to be condemned; that he who is opposed may be ashamed, having no evil thing to say about us: bondmen to be subject to their own masters, to make themselves acceptable in everything; not gainsaying, not robbing [their masters], but showing all good fidelity, that they may adorn the teaching which [is] of our Saviour God in all things. For the grace of God which carries with it salvation for all men has appeared, teaching us that, having denied impiety and worldly lusts, we should live soberly, and justly, and piously in the present course of things, awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good works. These things speak, and exhort, and rebuke with all authority. Let no one despise thee.

III. Put them in mind to be subject to rulers, to authority, to be obedient to rule, to be ready to do every

good work, to speak evil of no one, not to be contentious, [to be] mild, shewing all meekness towards all men. For we were once ourselves also without intelligence, disobedient, wandering in error, serving various lusts and pleasures, living in malice and envy, hateful, [and] hating one another. But when the kindness and love to man of our Saviour God appeared, not on the principle of works which [have been done] in righteousness which we had done, but according to his own mercy he saved us through [the] washing of regeneration and renewal of [the] Holy Spirit, which he poured out on us richly through Jesus Christ our Saviour; that, having been justified by his grace, we should become heirs according to [the] hope of eternal life. The word [is] faithful, and I desire that thou insist strenuously on these things, that they who have

believed God may take care to pay diligent attention to good works. These things are good and profitable to men. But foolish questions, and genealogies, and strifes, and contentions about the law, shun; for they are unprofitable and vain. An heretical man after a first and second admonition have done with, knowing that such a one is perverted, and sins, being self-condemned. When I shall send Artemas to thee, or Tychicus, use diligence to come to me to Nicopolis; for I have decided to winter there. Zenos the lawyer and Apollos set forward diligently on their way, that nothing may be lacking to them; and let ours also learn to apply themselves to good works for necessary wants, that they may not be unfruitful. All with me salute thee. Salute those who love us in [the] faith. Grace [be] with you all.

* Literally 'philanthropy.'
* Washing is right here. It is a bath, or the water for it. The proper word for the bath as a vessel is *lavabo*. 'Regeneration' is not the same word as 'being born again,' nor used for it in scripture. Besides this verse, it is only used

in Matt. xix. 28, for the Saviour's coming kingdom.
* *Securus*, referring. I apprehend, to God our Saviour.
* T. R. adds 'Amen,' with EFGHKLP 37 Am Syrr Memph; W A C D 17 omit.

EPISTLE TO PHILEMON.

1 Paul, prisoner of Christ Jesus, and Timotheus the brother, to Philemon the beloved and our fellow-workman, and to the sister Apphia, and to Archippus our fellow-soldier, and to the assembly which [is] in thine house. Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

2 I thank my God, always making mention of thee at my prayers, hearing of thy love and the faith which thou hast towards the Lord Jesus, and towards all the saints, in such sort that thy participation in the faith should become operative in the acknowledgment of every good thing which is in us towards Christ

* Or 'our beloved and fellow-workman.'
* T. R. reads 'beloved' for 'sister,' with K L 37 47 and most Syrr; text W A D F G P 17 Am Memph.

* *Amor*, 'so that,' not *in*.
* T. R. reads 'you,' with R F G P 17 37 47 Syrr Memph. Am leaves out both. Text W A C D E L and others.

* Or 'endurance,' *ἐνσυνέσις*, but compare 2 Thess. iii. 5; Rev. i. 9.
* *ἐνσυνέσις*, 'to impart and enforce by will, counsel, and rebuke, rules of conduct,' &c.
* T. R. reads 'keepers at home,' *ἐκκλησιαστικὴν ἀναγωγὴν*, with H K L P 17 37 47 and most; text W A C D F G. The reading is not quite certain.
* Stephens, 1550, with K L 37 and others add 'sincerity,' T. R. Erasmus and Beza omit, with W A C D F G P 17 47 Am Syrr Memph.
* T. R. reads 'you,' with A 47 Memph; text W C D F G K L P 17 37 Am Syrr.
* Though I have put 'to make themselves,' instead of 'to be,' I judge I have given the true sense. It is elsewhere used of the Christian towards God or Christ; but to be acceptable is a fact. I cannot exhort a person to be it; to make himself so I can; and that is the sense here.
* Or 'contradictory,' that is, opposing their masters when they speak to them.
* T. R. omits the second *ἐπε*, with K L P 37 47; W A C D F G 17 have it.
* It may be translated 'has appeared to all men,' but I prefer the text.

* *ἐκκλησιαστικὴν ἀναγωγὴν* has certainly the sense of discipline, and always perhaps carries with it something of the thought of setting right, *εὐσεβείας*; but it is used unquestionably for instructing, as in Acts vii. 22, and elsewhere. So Cyrillides.
* Elsewhere translated 'discreet,' that is, with self-restraint and consideration.
* Often translated 'age,' but that hardly gives the sense. 'World' gives the false idea of this world as one, and heaven another. Tim 6 reveals was, for the Jews, the present state of things in contrast with that to be introduced by Messiah.
* This may possibly be translated as in Auth. Ver. Why Hilcott should say the Vulg. does, I cannot tell. It is so punctuated in printed editions. The best argument for the translation of Auth. Ver. is the use of *super* in a similar position; but then note that *super* is placed before, so that it is really an argument the other way.
* Or 'has given.'
* T. R. adds 'and,' with K L P 37 47 Am Syrr Memph; W A C D F G 17 omit.

⁷ [Jesus*]. For we have great thankfulness¹ and encouragement through² thy love, because the bowels of the saints are refreshed by thee, brother.
⁸ Wherefore having much boldness in Christ to enjoin thee what is fitting, for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner of Jesus Christ.³
⁹ I exhort thee for my⁴ child, whom I have begotten in [my⁵] bonds, Onesimus, once unserviceable to thee, but now serviceable to thee and to me:
¹⁰ whom I have sent back to thee: [but do thou receive⁶] him, that is, my bowels: whom I was desirous of keeping with myself, that for thee⁷ he might minister to me in the bonds
¹¹ of the glad tidings; but I have wished to do nothing without thy mind, that thy good might not be as of necessity but of willingness: for perhaps for this reason he has been separated [from thee] for a time, that thou mightest possess him fully for ever;
¹² not any longer as a bondman, but

above a bondman, a beloved brother, specially to me, and how much rather to thee, both in [the] flesh and in [the] Lord? If therefore thou holdest me to be a partner [with thee], receive him as me; but if he have wronged thee anything or owe anything [to thee], put this to my account. I Paul have written [it] with mine own hand; I will repay [it]: that I say not to thee that thou owest even thine own self also to me. Yea, brother, I would have profit⁸ of thee in [the] Lord: refresh my bowels in Christ.⁹ Being confident of thine obedience, I have written to thee, knowing that thou wilt do even more than I say. But withal prepare me also a lodging;¹⁰ for I hope that I shall be granted to you through your prayers. Epaphras salutes thee, my fellow-prisoner in Christ Jesus; Mark, Aristarchus, Demas, Luke, my fellow-workmen.
¹³ The grace of our¹¹ Lord Jesus Christ [be] with your spirit.¹²

* M A C 17 Memph omit 'Jesus'; D F G K L P 37 47 Am Syrr have it (Syrr-Fst puts it before 'Christ').

¹ T, E (not Stephens), with M A C D F G 17 47 Am Syrr Memph, reads *χαρά* 'joy,' for *χαρις* 'thankfulness,' which is in K L P 37 and most others Theod. Theoph. The reading is doubtful. See 1 Tim. i. 12; 2 Tim. i. 3. Some read also 'I had,' with M A C F G P 17 Am Memph.

² *ἐν*, 'by occasion of.' It was the condition of his joy.

³ M A C P 17 37 Memph read 'Christ Jesus'; text D¹ E F G K L 47 Am Syrr.

⁴ 'My' is put first as emphatic.

⁵ 'My' is doubtful, perhaps better left out, with M A D F G 17 Am.

⁶ I have put this in brackets, as it is doubtful whether it is not added to make the sense clearer, the apostle having interrupted his son-

tence, and the *προσέδοξεν* being in verse 17. But it is very probable that the reading is *ἐν*, as in M A C by first hand 17, instead of *ἐν* *ἐν*. In that case the translation would be 'whom I have sent unto thee, him that is my bowels.' C D Memph have both. The connection with *προσέδοξεν* remains the same. T, E, with C D K L P 37 47 Am Syrr Memph, has *ἐν* *ἐν* and *προσέδοξεν*.

⁸ That is, 'instead of thee,' a not unimportant testimony to the sense of *ἐν*.

⁹ Or 'would profit of thee.'

¹⁰ T, E, reads 'in [the] Lord,' with E K 47 Am. X¹ *καὶ ἐν* M A C D F G L P 17 37 Syrr Memph.

¹¹ Or 'prepare hospitality for me; that is, 'to receive me as a guest.'

¹² M P 17 47 omit 'our.'
 * T, E, adds 'Amen,' with M C H K L P 37 47 Am Syrr Memph; A D 17 omit.

EPISTLE TO THE HEBREWS.

L. God having spoken in many parts and in many ways formerly¹ to the fathers in the prophets, at the end² of these days has spoken to us in [the person of the³] Son, whom he has established heir of all things, by whom also he made the worlds:⁴
⁵ who being [the] effulgence⁵ of his glory and [the] expression of his substance,⁶ and upholding all things by the word of his⁶ power, having made⁷

[by himself⁸] the purification of⁹ sins, set himself down on the right hand of the greatness on high, taking a place by so much better than the angels, as he inherits a name more excellent than they. For to which of the angels said he ever, Thou art my Son: this day have I begotten thee? and again, I will be to him for father, and he shall be to me for son? and again, when he brings¹⁰ in the

¹ Or 'of old.'

² T, E, with 47 and many cursives Syrr, reads *ἐν* *ἐν*, not *ἐν* *ἐν*, that is, plural and refers to 'days' last noticed. It is a Hebrew expression, as several here, for the end of the period of the law, when Messiah was to be introduced. Kimchi, ad loc. ii. 2, 'wherever these words, *עַל* *עַל*, are read, there the discourse is of the days of the Messiah.' So Moses Nachmanides, loc. cit. i. says it is so understood by consent of all. Cf. Black and Schottgen in loc. Text M A B D K L M P 17 37 Am Memph.

³ The absence of the article here is important, though difficult to render in English; the result is, that God, speaking in the prophets, is clearly distinct, and using them as his mouth. *ἐν* *ἐν*, literally 'in Son,' is not exactly 'as Son,' because that would be the character of the speaking, yet is perhaps the nearest to an adequate expression. It is an instance of the use of *ἐν*.

On the whole, I have paraphrased it, 'in [the person of the] Son.' It is God Himself who speaks; not by another; not as the Father nor in the person of the Father; not merely by the Holy Ghost using a person not divine, but as Himself a divine person, and that person the Son.

⁴ *τοῦ αἵματος*. There cannot, I think, be a doubt, from the Jewish use of this expression, (see Schottgen and many others), that this means 'the universe.'

⁵ *ἀπαύρατος*, what fully presents the glory, which is in something else. Thus light makes us know what the sun is; the tabernacle, what the pattern in the mount was. So Wisdom of Jesus, son of Sirach, calls wisdom *ἀπαύρατος* of eternal light: and Philo, l. 227, has *ὡς ἡ ἀπαύρατος ἀπὸ τοῦ φωτός* *ἀπαύρατος* *ἐκ τῆς ἀπαύρατος*, speaking of the created world, *ἐκ τῆς ἀπαύρατος* *καὶ τοῦ πατρὸς* *καὶ τοῦ υἱοῦ*.

⁶ Clearly 'substance,' 'essential being,' not 'person.' It is of God, not of the Father; and no one can see the use of *ὁμοούσιος* in LXX and not see its force; and even its early ecclesiastical use confirms this. It went so far as to condemn three hypostases, and it afterwards was agreed to say one hypostasis for the substance, and three for the person.

⁸ That is, his own, the Son's.

⁹ 'Made' has a peculiar reflexive force here, 'having done it for himself.' Though we, as alone the sinners, have the profit, yet the work was done within his own person and work, without us, as when a man journeys, and so when he makes a person his friend, his wife, his son by adoption. Note also the difference of tenses. I add, as it is called in question, that Delitzsch maintains *ἐν* *ἐν*. Black is not decided. It has not the words. Syrr and Ital have them. It is a question of criticism, not changing the sense. The form of *ἐν* *ἐν* involves it.

¹⁰ M A H P 17 47 Am (Memph) omit; E K L M 37 Syrr have the words. D has *ἐν* *ἐν*.

¹¹ T, E, adds 'our' before 'sins,' with K L 17 37 47 and others; M A B D M P Am Memph omit.

¹² I have said 'brings' for *ἀναστήσει*, because the present in English has the sense of the aorist as to the fact, not the time. The Greek present is more 'is bringing.' Compare 1 Cor. xv. 27, *ὅτι ἡ ἐκείνη ἐστὶν*. Only the aorist thus used speaks of one definite act, not a prolonged one. It is a fact antecedent to the reasoning of the writer, and in this respect has a past sense. This may seem to require the future perfect. But when it is merely an antecedent in reasoning, this is too exact a time, expresses what is past (at a future time) too much. The reference here is to Ps. xcvi. where He is just coming in; but, in a certain sense, He must be there to be worshipped. His introduction is antecedent to his worship as brethren, but it is on introducing that this follows (hence the aorist), not when his whole introducing is a past thing and gone. It will be found that, in English, with a distinct shade of meaning, present, perfect, future-perfect may be used: 'when he pays the debt he shall come out;' here it is antecedent as usual. 'When he has paid the debt:' the payment must come first.

When he shall have paid' the same sense, but noting that it is not yet done, but that it must be before he comes out. I have referred to all this because critics have much contested here the place of 'again,' what coming into this world is alluded to, and the force to be given to the tense employed. Here the glory of the person of Christ is before the writer's thought, not

firstborn into the habitable world, he says, And let all God's angels worship him. And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; but as to the Son, Thy throne, O God, [is] to the age of the age, and a sceptre of uprightness [is] the sceptre of thy kingdom. Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions. And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but thou art the same, and thy years shall not fail. But as to which of the angels said he ever, Sit at my right hand until I put thine enemies [as] footstool of thy feet? Are they not all ministering spirits, sent out for service on account of those who shall inherit salvation?

II. For this reason we should give heed more abundantly to the things [we have] heard, lest in any way we should slip away.² For if the world

the time of introducing. I have myself no doubt whatever as to the translation, and that, as in this last part, what I give is the only right one. * T. R. omits 'and,' with K L P 37 47 57; * A B D M 1: Am Monph have it.

* *en xra*, 'the existing one who does not change.' Every creature is changeable.

* See note in verse 6: 'put,' 'have put,' 'shall have put,' have fundamentally the same sense; but as the causal sense of antecedence I prefer the present in English.

* *enagagion*. What decides me in giving *v.* this sense, adopted as it is by a vast number of critics, is Prov. ix. 22, and Origen *en. Col.* viii. (De la Rue, l. 108); in both which the word is so used. *Proverbs* is a free translation, for the Hebrew is plural: 'Let them not slip away from thine eyes'; that is, what is spoken of in the end of the verse; that it shows the sense of the word. *vid. qd. enagagion*. Origen argues that, though spiritual Christians have no need of festivals—every day is a Lord's day—the mass of those who profess Christianity do; *hebra. enagagion enagagion* *en qd. enagagion*, 'that it may not wholly slip away'; so here, *enagagion*, 'that we may not slip away.'

* *eporeu*, that is, was so when given; all is in

which was spoken by angels was firm, and every transgression and disobedience received just retribution, how shall we escape if we have been negligent of so great salvation, which, having had its commencement in being spoken [of] by the Lord, has been confirmed to us by those who have heard; God bearing, besides, witness with [them] to [it], both by signs and wonders, and various acts of power, and distributions of [the] Holy Ghost, according to his will?

* For he has not subjected to angels the habitable world which is to come, of which we speak; but one has testified somewhere, saying, What is man, that thou rememberest him, or son of man that thou visitest him? Thou hast made him some little inferior to the angels; thou hast crowned him with glory and honour, [and hast set him over the works of thy hands]; thou hast subjected all things under his feet. For in subjecting all things to him, he has left nothing unsubject to him. But now we see not yet all things subjected to him, but we see Jesus, who [was] made some little inferior to angels on account of the suffering of death,³

the scribe here, or a truth as to the past.

* *enagagion*. Not merely neglected when presented, but not cured for when, as here, they were nominally inside, making profession. It is found in Matt. xiii. 8. 'They did not care for' the invitation to the supper. 1 Tim. iv. 14: 'negligent' of the gift in him; he had it. Heb. viii. 9: Israel was disobedient, and Jehovah did not care for them. 2 Peter i. 12: 'I will not be negligent, and will be careful to put you always in remembrance.'

* A known division among the Jews. *en qd.* 'this age' and what was to be introduced by the Messiah, *en xra*. See vi. 5; there also, here *enagagion*. See note to ix. 9 and xii. 12.

* An active remission, because the object is cured for; so Heb. xiii. 9.

* Some, with B K L 47, omit 'and then hast set him over the works of thy hands.' But W A C D M P 17 37 47 57 67 77 87 97 107 117 127 137 147 157 167 177 187 197 207 217 227 237 247 257 267 277 287 297 307 317 327 337 347 357 367 377 387 397 407 417 427 437 447 457 467 477 487 497 507 517 527 537 547 557 567 577 587 597 607 617 627 637 647 657 667 677 687 697 707 717 727 737 747 757 767 777 787 797 807 817 827 837 847 857 867 877 887 897 907 917 927 937 947 957 967 977 987 997 1007 1017 1027 1037 1047 1057 1067 1077 1087 1097 1107 1117 1127 1137 1147 1157 1167 1177 1187 1197 1207 1217 1227 1237 1247 1257 1267 1277 1287 1297 1307 1317 1327 1337 1347 1357 1367 1377 1387 1397 1407 1417 1427 1437 1447 1457 1467 1477 1487 1497 1507 1517 1527 1537 1547 1557 1567 1577 1587 1597 1607 1617 1627 1637 1647 1657 1667 1677 1687 1697 1707 1717 1727 1737 1747 1757 1767 1777 1787 1797 1807 1817 1827 1837 1847 1857 1867 1877 1887 1897 1907 1917 1927 1937 1947 1957 1967 1977 1987 1997 2007 2017 2027 2037 2047 2057 2067 2077 2087 2097 2107 2117 2127 2137 2147 2157 2167 2177 2187 2197 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faithful to him that has constituted him, as Moses also in all his house.
⁸ For he has been counted worthy of greater glory than Moses, by how much he that has built it has more honour than the house. For every house is built by some one; but he who has built all things [is] God.
⁹ And Moses indeed [was] faithful in all his house, as a ministering servant, for a testimony of the things to be spoken after; but Christ, as Son over his^a house, whose house are we, if indeed we hold fast the boldness and the boast of hope firm to the end.
¹⁰ Wherefore, even as says the Holy Spirit, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; where^b your fathers tempted [me],^c by proving [me],^d and saw my works forty years. Wherefore I was wrath with this^e generation, and said, They always err in heart; and they^f have not known my ways; so I swore in my wrath, If they shall enter into my rest. See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from^g [the] living God. But encourage

yourself^h each day, as long as it is called To-day, that none of you be hardened by the deceitfulness of sin. For we are become companionsⁱ of the Christ if indeed we hold the beginning of the assurance firm to the end; in that it is said, To-day if ye will hear his voice, do not harden your hearts, as in the provocation; 'for who^j was it, who, having heard, provoked? but [was it] not^k all who came out of Egypt by Moses? And with whom was he wroth forty years? [Was it] not with those who had sinned, whose carcasses^l fell in the wilderness? And to whom swore he that they should not enter into his rest, but to those who had not hearkened to the word?'
¹² And we see that they could not enter in on account of unbelief; (IV.) Let us therefore fear, lest, a promise being left^m of entering into his rest, any one of you might seem to have failed [of it]. For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit them, not being mixed with faith in those who heard. For we enter in to the rest who have believed; as he said, As I have sworn in my wrath,

^a What is to be remarked here is, that the house is not referred to Moses at all; he was faithful in all God's house as a ministering servant. The 'own' is more than questionable. The contrast is 'Moses a servant in,' 'Christ as a Son over.' But the house is, I apprehend, God's house. The Father is not brought in as such at all, but the Son is over the house as Son. The connection with its being God's house is evident, because he (Christ) has built the house, verse 3, and he who built all things is God; but he is over it as Son.

^b Some translate 'wherewith' (that is, 'with which temptation'), making it agree with *επιπειράσαντες*. Am has add.

^c T. R. has 'me' in text, with K L M P 37 47 Am Syrr Memph; & A B C D 17 omit.

^d *επιπειράσαντες*. Thus K A B C D M P 17 Memph and Clem. Alex. read. The LXX has *ἐπειράσαντες* (see), and so T. R., with K L 37 47 Am Syrr Theod. Theoph.

^e T. R. reads 'that,' with C E K L P 37 47 and most Syrr Memph; text & A B D M 17 Am.

^f *αἰετός*, emphatic, 'the same.'

^g Or 'exhort one another.'

^h I use the word 'companions' as being the same use as in chap. i. 3, *σώζετε*, to which, I

doubt not, it alludes; that is, to the passage quoted Ps. xlv. 'Partakers of Christ' has indeed quite a different sense.

ⁱ I have no doubt, in spite of objections, that *συνεταίροι* is a parenthesis; if not, it may be thought to be one, but the connection is very hard then.

^j Some take *οὗτος* instead of *οὗτος*. Then it is 'for some having heard,' some but not all. Rom. xi. 17 may justify this.

^k Or 'was it not indeed,' *ἀλλ' οὐκ*.

^l *αἰετός* means 'timid,' but as it is often used for 'an eagle,' by LXX, I so translate it here. Some suppose *αἰετός* is used with the idea of the body falling to pieces.

^m This, I apprehend, is the true force of *ἐλπίσας*. It is taken from Deut. i. 26 and Num. xiv. 32, which refer to the occasion on which God declared their carcasses should fall in the wilderness.

ⁿ I think the translation, 'the promise of entering into his rest being left or forsaken,' is untenable. The *αἰετός* and present tense give the force of 'new' remaining behind after the events, *αἰετός* some add 'still,' as Delitzsch, Diodati, Beek, Alford; but it seems to me implied in 'left,' and needless, and not quite exact.

^o Or 'according to [our] likeness,' which has substantially the same sense, 'according to the likeness of the way in which we are tempted.'

^p Like [us], but it is not *εἰς*, as vii. 15, but more general.

If they shall enter into my rest; although the works had been completed from [the] foundation of [the] world. For he has said somewhere of the seventh [day] thus, And God rested on the seventh day from all his works; and in this again, If they shall enter into my rest. Seeing therefore it remains that some enter into it, and those who first received the glad tidings did not enter in on account of not hearkening to the word,^a again he determines a certain day, saying, in David, 'To-day,' after so long a time; (according as it has been said before^b), To-day, if ye will hear his voice, harden not your hearts. For if Jesus^c had brought them into rest, he would not have spoken afterwards about another day.
⁹ There remains then a sabbatism to the people of God. For he that has entered into his rest, he also has rested from his works, as God did from his own. Let us therefore use diligence to enter into that rest, that no one may fall after the same example of not hearkening to the word.^d For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] division^e of soul and spirit, both of joints and marrow, and a discerner of the thoughts and intents of [the] heart.
¹² And there is not a creature unapparent before him; but all things [are] naked and laid bare to his eyes, with whom we have to do.
¹⁴ Having therefore a great high

priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we have not a high priest not able to sympathize with our infirmities, but tempted in all things in like manner,^f sin apart. Let us approach therefore with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.
V. For every high priest taken from amongst men is established for men in things relating to God, that he may offer both gifts and sacrifices^g for sins; being able to exercise forbearance towards the ignorant and erring, since he himself also is clothed with infirmity; and, on account of this [infirmity], he ought, even as for the people, so also for himself, to offer for sins. And no one takes the honour to himself but [as] called^h by God, even as Aaron also. Thus the Christ also has not glorified himself to be made a high priest; but he who had said to him, Thou art my Son, I have to-day begotten thee. Even as also in another [place] he says, Thou [art] a priest for everⁱ according to the order of Melchisedec. Who in the days of his flesh, having offered up both supplications and entreaties^j to him who was able to save him out of^k death, with strong crying and tears; (and having been heard because of his piety;^l) though he were Son,^m he learned obedience from the things which he suffered;ⁿ and having been perfected, became to all

^a See note to chap. iii. 18.

^b T. R. omits 'before,' with D² K L 37; & A C D P 17 47 Am Memph have *προεγγραμμένον*.

^c Greek form for Joshua.

^d T. R. adds 'both' here, with D K 37 and many others; at any rate *καὶ* is often used in the epistle when it seems superfluous, and its use leads me to judge, contrary to the thought of many, that the passage has the sense of dividing between—not each of the things by itself. See chap. v. 14. *καὶ* also is greatly used in this epistle, even where *καὶ* has no special force.

^e Or 'according to [our] likeness,' which has substantially the same sense, 'according to the likeness of the way in which we are tempted.'

^f Like [us], but it is not *εἰς*, as vii. 15, but more general.

^g *ἑαυτοῦ* *ἀπὸ* *ἑαυτοῦ*. This is a known association of thought and words. Philo has *ἑαυτοῦ* & *ἑαυτοῦ*. See Wetstein or Bleek.

^h T. R. reads 'he who is called of God,' with L P 17 47 Am Theod. Theoph. and cursives; & A B C D K 37 omit the article, *ὁ*.

ⁱ *εἰς* *τοὺς* *αἰῶνες*, not *εἰς* *τὸ* *ἀστέρας*, as in vii. 3; x. 1, 12, 14; this last is continuing uninterruptedness, more than there being no end, though it may so continue.

^j Perhaps an allusion to Job xl. 27 (22 in LXX; xE. 2. A.V.).

^k *ἐκ* *τῆς* *θανάτου*. See note to chap. ii. 14.

^l Or 'fear,' as some translate; and then well rendered, as in A. V., 'in that he feared.'

^m Alluding to the citation of Ps. ii. just above.

ⁿ *ἑαυτοῦ* *ἀπὸ* *ἑαυτοῦ*. This is a known association of thought and words. Philo has *ἑαυτοῦ* & *ἑαυτοῦ*. See Wetstein or Bleek.

them that obey him, author of eternal salvation; addressed by¹ God [as] high priest according to the order of Melchisedec. Concerning whom we have much to say, and hard to be interpreted in speaking [of it], since ye are become dull in hearing. For when for the time ye ought to be teachers, ye have again need that [one] should teach you what [are] the elements of the beginning of the oracles of God, and are become such as have need of milk, [and] not of solid food. For every one that partakes of milk [is] unskilled in the word of righteousness, for he is a babe; but solid food belongs to full-grown men, who, on account of habit, have their senses exercised for distinguishing both good and evil.

VI. Wherefore, leaving the word^a of the beginning of the Christ, let us go on [to what belongs] to full growth,^b not laying again a foundation of repentance from dead works and faith in^c God, of [the] doctrine of washings, and^d of imposition of hands, and^e of resurrection of [the] dead, and of eternal judgment; and this^f will we do if God permit. For it is impossible to renew^g again to repentance those once enlightened, and who have tasted of the heavenly gift, and have been made partakers of^h [the] Holy Spirit, and have tasted

the good word of God, and [the] works of power of [the] age to come, and have fallen away, crucifying for themselves [as they do] the Son of God, and making a show of [him]. For ground which drinks the rain which comes often upon it, and produces useful herbs for those forⁱ whose sakes also it is tilled, partakes of blessing from God; but bringing forth thorns and brisrs it is found worthless and nigh to a curse, whose end [is] to be burned. But we are persuaded concerning you, beloved, better things, and connected with salvation, even if we speak thus. For God [is] not unrighteous to forget your work, and^j the love which ye have shewn to his name, having ministered to the saints, and [still] ministering. But we desire earnestly^k that each one of you shew the same diligence to the full assurance of hope unto the end; that ye be not sluggish, but imitators of those who through faith and patience^l have been inheritors^m of the promises. For God, having promised to Abraham, since he had no greater to swear by, swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee; and thus having had long patience he got the promise. For men indeedⁿ swear by a greater, and with them

there are of oaths. The sense is nearly the same: *videtur opus ei, or eis ei or eo*, is said of things.

¹ T. R. adds "labour of," with K L Memph and most; M A B C D P 17 37 47 Am Syrr omit.

^a *discourse*. Chrys. and Euseb. both insist on its being a fatherly affectionate desire, not merely *docere* or *instructio*. So Theophylact, *quod dicitur eis*. It is an earnest desire after, a longing for anything. Comp. Luke xii. 13. In contrast with that, see Luke xv. 16. So it is used for last, or earnest desire of nature, in many passages.

^b *perfectio*, "longsuffering" cf. Jas. v. 7-10. ^c *ἀποκατάστασις* is simply the character. "Who inherit," in English, is either "who have not," which in Greek would be the *ἀριστος*, *ἀριστος*, *ἀριστος*, or "who are now in a state of heirship." The word here refers to the past, but only speaks of the character of the person, but as an actuality.

^d Many omit "indeed," with M A B D P 47 Am Syrr; C E K L 17 37 Memph Theod. have it.

the oath is a term to all dispute, as making matters sure. Wherein^o God, willing to shew more abundantly to the heirs of the promise the unchangeableness of his purpose, intervened by an oath, that by two unchangeable things, in which [it was] impossible that God should lie, we might have a strong encouragement who have fled for refuge to lay hold on the hope set before us, which we have as anchor of the soul, both secure and firm, and entering into that within the veil, where Jesus is entered as forerunner for us, become for ever^p a high priest according to the order of Melchisedec.

VII. For this Melchisedec, King of Salem, priest of the most-high God, who met Abraham returning from smiting the kings, and blessed him; to whom Abraham gave also the tenth portion of all; first being interpreted King of righteousness, and then also King of Salem, which is King of peace; without father, without mother, without genealogy; having neither beginning of days nor end of life, but assimilated^q to the Son of God, abides a priest continually.^r Now consider how great this [personage] was, to whom [even] the patriarch Abraham gave a tenth out of the spoils. And they indeed from among the sons of Levi, who receive the priesthood,^s have commandment to take tithes from the people according to the law, that is

¹ *ἐν ᾧ*. Many translate "wherein," on which account. I do not see the need of forcing the sense of "in," in which respect.

² *ἐν τῷ αἵματι*.

³ "Made like," does not, I think, suit here, nor am I content with "assimilated." It is used by Plato of truth and error, "men make error appear like truth;" by Aristotle of men, "making the form of the gods like men." So Melchisedec was in his characteristics assimilated to the Son of God. The "but" is in contrast with what immediately precedes. *ἀριστος*, "chosen," is in direct connection with this Melchisedec; the rest is description.

⁴ "Continually," *ἐν τῷ αἵματι*, not *ἐν τῷ αἵματι*. See chap. v. 6; 1. 12.

⁵ Some omit, with B D Memph; M A C K L P 17 27 47 Am insert.

⁶ *ἀριστος*, only here and in Luke i. 9. It is the

from their brethren, though these are come out of the loins of Abraham, but he who has no genealogy^t from them has tithed Abraham, and blessed him who had the promises. But beyond all gainsaying, the inferior is blessed by the better. And here dying men receive tithes; but there [one] of whom the witness is that he lives, and, so to speak, through Abraham, Levi also, who received tithes, has been made to pay tithes. For he was yet in the loins of his father when Melchisedec met him. If indeed then perfection were by the Levitical priesthood, for the people had their law given to them in connexion with it,^u what need [was there] still that a different priest should arise according to the order of Melchisedec, and not be named after the order of Aaron? For, the priesthood being changed, there takes place of necessity a change of law also. For he, of whom these things are said, belongs to^v a different tribe, of which no one has [ever] been attached to^w the service of the altar. For it is clear that our Lord has sprung^x out of Juda, as to which tribe Moses spake nothing as to priests.^y And it is yet more abundantly evident, since a different priest arises according to the similitude of Melchisedec, who has been constituted not according to law of fleshly^z commandment, but according to power of indissoluble life. For it

personal office that a man receives. *ἀριστος*, vers. 11, 12, 14, 24, is the system itself.

⁷ The negative used is *οὐ*, not *μή*. That it is not the mere denial of the fact, but that he was not in a position to have one. Hence I have said, "has no genealogy."

⁸ Or "based upon it."

⁹ *ἀριστος*, has taken part in. But it is the perfect, intimating an abiding character. See note to 1. 14.

¹⁰ Or "arisen." The question is whether in *ἀριστος* there may be allusion to arising, as the sun, or springing up, as a plant; "the branch."

For the branch was translated "dayspring" by the LXX, and the verb is used for both in Greek.

¹¹ T. R. reads "priesthood," with K L 37 Syrr; text M A B C D P 17 47 Am Memph.

¹² *ἀριστος*, with M A B C D L P 17; T. R. reads

¹ Or "advised of."

² Some omit, with M A B C D P 17 37 47 Am Syrr insert.

³ Or "discourse," *ἀριστος*, which includes the thoughts as well as the utterance of them. I do not say "doctrine," because of verse 2, where the word is different, *διδασκαλία*.

⁴ Full growth, *ἀριστος*. "Perfection" is used in Greek for a full-grown man; so v. 14 we have "solid food" is that of a full-grown man; to this the apostle makes allusion here.

⁵ *ἐν τῷ αἵματι*, "believe on God," so Acts 14. 47, xi. 17, xvi. 31, xiii. 19, Rom. iv. 5, 24—the actual personal object of faith trusted in as such. *ἐν τῷ αἵματι* is more "resting on." See note to 1 Tim. i. 12.

⁶ Here both these "and" are not in the original.

⁷ *ἀριστος* (Co), not a renewal of change, but "to make what is entirely new," from *αἵματι*.

⁸ It is a question whether *ἀριστος* is to be connected with *ἀριστος* or *ἀριστος*, that is, absolutely "useful herbs for those," or "herbs useful for those." The principle of stat. om. is applicable I suppose; but I find no case of *ἀριστος* so used.

is borne witness,¹⁸ Thou art a priest
for ever¹⁹ according to the order of
¹⁹ Melchisedec. For there is a setting
aside of the commandment going
before for its weakness and unprofit-
²⁰ ableness, (for the law perfected noth-
ing,) and the introduction of a better
hope by which we draw nigh to God.
²¹ And by how much [it was] not with-
out the swearing of an oath; (for
they are become priests without the
swearing of an oath, but he with
the swearing of an oath, by him who
said, as to him,²² The Lord has sworn,
and will not repent [of it], Thou [art]
priest for ever [according to the order
²³ of Melchisedec]; by so much Jesus
became surety of a better covenant.
²⁴ And they have been many priests, on
account of being hindered from con-
tinuing by death; but he, because of
his continuing for ever,²⁵ has the
priesthood unchangeable.²⁶ Whence
also he is able to save completely
those who approach by him to God,
always living to intercede for them.
²⁷ For such a high priest²⁸ became us,
holy,²⁹ harmless,³⁰ undefiled, separated
from sinners, and become higher
than the heavens: who has not day
by day need, as the high priests, first

to offer up sacrifices for his own sins, then [for those of the people; for this* he did once for all [in] having offered up himself. For the law constitutes men high priests, having infirmity; but the word of the swearing of the oath which [is] after the law, a Son perfected for ever.²

VIII. Now a summary* of the things of which we are speaking [is]. We have such a one high priest² who has sat down² on [the] right hand of the throne of the greatness in the heavens; minister of the holy places and of the true tabernacle, which the Lord has pitched, [and²] not man.

For every high priest is constituted for the offering both of gifts and sacrifices; whence it is needful that this one also should have something which he may offer. If then^a indeed he were upon earth, he would not even be a priest, there being those^b who offer the gifts according to the law, (who^c serve the representation and shadow of heavenly things, according as Moses was oracularly told [when] about to make the tabernacle; for See, saith He, that thou make all things according to the pattern which has been shewn

God, to parents; God is merry to us, Christ in whom they are displayed. Hence however, as suitable affections towards God practically constitute holiness, it is used in this sense for holiness.

¹ *innocent*, 'harmless,' is weak: it is 'guileless, without an evil thought.'

Chrys, Origen, Theophyl, and a host of modern critics refer 'this' to the offering for the people 'this last.' It may be so. The sense is evident. Otherwise, as I had long taken it, the sense is 'this offering he made.' Of course for others *he* made the offering for all.

* Or 'the chief point.' The difference is small: it expresses what it results in, in the writer's mind, as the substance of the things of which we are speaking. *subiecto* is the present subject which occupies him: it heads up in the

* Or "such a high priest."
 * Or "set himself down," as I. B.
 * T. B. adds "and," with A K L P 37 47 Am 89y.
 Memph: * B D 17 omit.

*T. R. has *yap*: *yap* seems clearer, but the
sense of *ole* is much better. *ole* WADP:
Am Memphis: *yap* E K L 37 47.
*T. R. adds 'veloute' with K L 37 47 Serr:

A B D P 17 Am Memphis unit.

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to thee in the mountain.) But now he has got a more excellent ministry by so much as he is mediator of a better covenant, which is established on the footing of better promises.¹ For if that first was faultless, play had not been sought for a second.² For finding fault, he says to them. Behold, days come, saith the Lord and³ I will consummate a new covenant as regards⁴ the house of Israel and as regards⁵ the house of Juda not according to the covenant which I made to their fathers in [the] day of my taking their hand to lead them out of the land of Egypt; because *they did not continue in my covenant, and I did not regard them* saith [the] Lord. Because this [is] the covenant that I will covenant to the house of Israel after those days, saith the Lord: Giving my laws into their mind, I will write them also upon their hearts; and I will be to them for God, and they shall be to me for people. And they shall not tene each his fellow-citizen,⁶ and each his brother, saying, Know the Lord because all shall know me in themselves,⁷ from [the] little one [among]

^a *evangelizatos*, formally established as by

* It may be translated 'for finding fault with them he says.' **MADNF** (M D corr. *almsic*) and others have *almsic*. But the dative is *u* with *almsic*, and it seems to me a guess, the thinking the dative connected it with *almsic*.

¹ The 'and' here, I take to be the Hebrew we should say 'that,' of which it has the force

* T.R. reads 'neighbour,' with P.Am. T.
 see *note* on 'neighbour' or 'fellow'.

by walking, the word here used, in three places Proverbs and two of Jeremiah. Text = A B D L 17 37 45 Syrr Memph.

from selfness; one being knowledge in general the other consciousness in oneself, internal knowledge of a thing.

² Many omit "and their lawlessnesses," with R 37 Am. Month; A D E L P insert.

* T. B. adds "tabernacle," with 47 and many MSS. Monach.

curves $2\pi\alpha$.

them⁹) unto [the] great among
¹² them. Because I will be merciful
 to their unrighteousnesses, and their
 sins and their lawlessnesses¹ I will
¹³ never remember any more.¹⁰ In that
 he says New, he has made the first
 old: but that which grows old and
 aged [is] near disappearing.

IX. The first² therefore also indeed had ordinances of service, and the sanctuary, a worldly one.* For a tabernacle was set up; the first, in which [were] both the candlestick and the table and the exposition of the loaves, which is called Holy³ but after the second veil a tabernacle⁴ which is called Holy of holies, having a golden censer, and the ark of the covenant, covered round in every part with gold, in which [were] the golden pot that had the manna, and the rod of Aaron that had sprouted⁵ and the tables of the covenant; and above over it the cherubim of glory, shadowing the mercy-seat; concerning which it is not now [the time] to speak in detail.

* Now these things being thus ordered, into the first tabernacle the priest enter at all times, accomplishing th

* The form of words here is greatly disputed. The grammatical order would require it to be translated "the holy universal order;" but this word, it is contended, does not exist with this sense; I have not ventured so to translate it. I doubt if it be the same as *sacrosanctus*, "ornamented by holiness," i.e., "the world," from the order which it contains. The tabernacle represented all this order, the pattern of heavenly things. Hence, if we were to need, a neuter adjective for a substantive, or coined in this use, it would mean "the holy order of the tabernacle, which representeth the vast scene in which God's glory is displayed in Christ." If not, we must say, "and the sanctuary, a worldly one." A worldly sanctuary is not the sense. "A worldly sanctuary." It is no according to regular grammar and the constant usage of the Greek language. There are, II true examples; Gal. 1. 4 is not, because *carissimus*; almost stronger in one word, so Wines has in John's epistle, v. 19, a *sanctus aliorum*. This I should connect like in sense with what follows "the world . . . lies all of it." If 1 John v. 2 & Col. iii. be correct, it is one word, should be disposed so to take it, and the various readings to have arisen from its being felt it to be strictly Greek. 1 Cor. x. 1, 4, &c. as Gal. i. vi. ubi *Apostolus commendat* . . . *ut ad hoc opus se pararetur*: *Apostolus* we, and *opus* we, are descriptive of the object, *ut ad hoc*.

⁷ services; but into the second, the high priest only, once a year, not without blood, which he offers for himself and for the errors⁸ of the people: the Holy Spirit shewing this, that the way of the [holy of] holies has not yet been made manifest while as yet the first tabernacle⁹ has [its] standing; the which¹⁰ [is] an image for the present time, according to which¹¹ both gifts and sacrifices, unable to perfect as to conscience him that worshipped,¹² are offered, [consisting] only of meats and drinks and divers washings,¹³ ordinances of flesh, imposed until [the] time of setting things right.¹⁴ But Christ being come high priest of the good things to come,¹⁵ by¹⁶ the better and more perfect tabernacle not made with hand, (that is, not of this creation,) nor by¹⁷ blood of goats and calves, but by¹⁸ his own blood, has entered in once for all into the [holy of] holies, having found an eternal redemption. For if the blood of goats and bulls,¹⁹ and a heifer's ashes sprinkling the defiled, sanctifies²⁰ for the purity of the flesh, how much rather shall the blood of the Christ, who by the eternal Spirit

offered himself spotless to God, purify your conscience from dead works to worship²¹ [the] living God? And for this reason he is mediator of a new covenant,²² so that death having taken place for redemption of the transgressions under the first covenant, the called might receive the promise of the eternal inheritance. (For where [there is] a testament,²³ the death of the testator must needs come in. For a testament [is] of force when men are dead, since it is in no way of force while the testator is alive.) Whence neither the first was inaugurated without blood. For every commandment having been spoken according to [the] law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying, This [is] the blood of the covenant which God has enjoined to you. And the tabernacle too and all the vessels of service he sprinkled in like manner with blood; and almost²⁴ all things are purified with blood according to the law, and without blood-shedding²⁵ there is no remission. [It was]

to the Hebrews, though addressed to Christians on most precious subjects, does not enter into the proper church standing: it once refers to the church as in heaven in chap. xii.

⁸ See here ix, I doubt not at all, characteristic of his coming. He came in that way, his coming being in the power of and characterised by these things; not the place through nor the means by which. See this use of *ἐκ* with the genitive, in Rom. ii. 27. In Rom. iv. 13 we see the transition to this use of it.

⁹ T. R., with K L P 17 37, reads 'bulls and goats'; text A B D 47 Am Memph.

¹⁰ See note * verse 9.

¹¹ Or 'the new covenant.' The absence of the article merely makes it characteristic of him; he is 'new covenant mediator.' But better as in text.

¹² The word translated 'covenant' and 'testament' is the same, *διαθήκη*, 'a disposition'; for 'covenant' in connection with God, is a disposition which he has made, on the ground of which man is to be in relationship with him. But verses 12, 17, are a parenthesis, alluding by the bye to another kind of *διαθήκη*.

¹³ Some apply *ἐξ* *αἵματι*, 'almost,' to both parts of the sentence.

¹⁴ That is, 'sins of ignorance,' *ἀγνοίας*.

¹⁵ *ἔτι*, 'which is such as is.'

¹⁶ A B D 17 Am refer 'to which' to *εἰσόδου*, 'image,' reading *καθὼς* for *καθ' ὅσον*. E K L P 37 47 and most others have *ὡς*. I think the old Latin, though corrupt, must have read *ὡς*. The fathers differ: Chrys. Theod. Theoph. read *ὡς*; Origen and others read *ὡς*. C falls in here. The present time is opposed to the time of setting things right. The tabernacle alone is in view in Hebrews, not the temple; but the fact that offerings were then still made is recognised in what follows. He could not call it the *νέον*, because Messiah was come and he had been crucified; but the carnal ordinances were still offered, so that for the Hebrews it was not *καθ' ὅσον*, 'the age to come.' It was a 'present time,' *καθὼς* *ἐνεστώτος*, in contrast with a time of setting right. The *εἰσόδου* could be only for a present time on earth. The patterns were in the heavens.

¹⁷ 'Worship' is perhaps too strong a word, but 'service' is equivocal. *ἀσπείρειν* is to approach a god with any prayers, or in any way of offering up a religious service.

¹⁸ T. R. adds 'and,' with B E K L 17 47 Am; A D P 17 Memph omit.

¹⁹ The 'good things to come' are the promised blessings to come in with Christ. The Epistle

necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than these. For the Christ is not entered into holy places made with hand, figures²⁶ of the true, but into heaven itself, now to appear before²⁷ the face of God for us: nor in order that he should offer himself often, as the high priest enters into the holy places every year with blood not his own; since he had [then] been obliged often to suffer from the foundation of the world. But now once in the consummation of the ages he has been manifested for [the] putting away of sin by his sacrifice. And forasmuch as it is the portion of men once to die, and after this judgment; thus the Christ also,²⁸ having been once offered to bear the sins of many, shall appear to those that look for him the second time without²⁹ sin for salvation.

X. For the law, having a shadow of the coming good things, not the image itself of the things, can never, by the same sacrifices which they offer continually yearly, perfect those who approach. Since, would they not³⁰ indeed have ceased being offered, on account of the worshippers

once purged having no longer any conscience of sins? But in these [there is] a calling to mind of sins yearly. For blood of bulls and goats [is] incapable of taking away sins. Wherefore coming into the world he says, Sacrifice and offering thou wilt not; but thou hast prepared me a body. Thou tookest no pleasure in burnt-offerings and sacrifices for sin. Then I said, Lo, I come (in [the] roll³¹ of the book it is written of me) to do, O God, thy will. Above, saying Sacrifices and offerings³² and burnt-offerings and sacrifices for sin thou wilt not, neither tookest pleasure in (which³³ are offered according to the law); then he said, Lo, I come to do³⁴ thy will. He takes away the first that he may establish the second; by which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily ministering, and offering often the same sacrifices, which can never take away sins. But he,³⁵ having offered one sacrifice for sins, sat down³⁶ in perpetuity³⁷ at [the] right hand of God, waiting from henceforth until his enemies be set [for the] footstool of his feet. For by one offering he has perfected in perpetuity the sanctified.³⁸ And the Holy Spirit

²⁶ The heavenly things were the original, 'the pattern,' copied, (viii. 2) and so it was, as said to Moses. Hence they were the view; the tabernacle services, here rendered 'figure,' what answered to it.

²⁷ Literally 'to the face.'

²⁸ T. R. omits 'also,' with a few cursives.

²⁹ *ἄνευ*, 'apart from,' having nothing more to do with it. The first time he bore our sins, and was made sin (being sinless), but now, having put sin wholly away he then who look for him, and made them partakers of the whole fruit of his sacrifice to put sin away, he appears to them without having to say, or need to have anything to say, to it. It is *ἐκ*, as regards them, by his first coming.

³⁰ T. R. has 'not,' and then the phrase ceases to be a question, but with the same sense: it would read 'since they would indeed have.' Ac. xii. 1550 has the 'not,' but in margin a reading is given without. Bem. 1582 has not it. But the reading is not doubtful.

³¹ Or perhaps 'chapter,' to which a heading or summary was attached. Some take it as the

summary or contents of the chapter or volume, written on the 'roll,' *εἰσόδου*, of the roll.

³² T. R., with E K L 17 47, reads 'sacrifice and offering'; text A C D P 17 Am Memph.

³³ *αἵματι*, 'which are of that kind that are.'

³⁴ T. R. adds 'O God,' with L 37 47 Am Syrr; A C D K P 17 Memph omit.

³⁵ *ἔδρα*, 'this one,' with A C D E F 17 47 Am; T. R. reads *ἔδρα*, with D³ K L 37.

³⁶ Or 'set himself down,' as l. 3.

³⁷ *καθὼς* differs from *καθ' ὅσον* *αἵματι*; see note to chap. v. c. Having perfectly completed the work, he had not to get up again to complete it: he could sit down, and abide so, having done all. It is in contrast with the priests standing. They stood daily; he is set down 'for a continuance.' The contracting *καθ' ὅσον* with sacrifice spoils the whole force of the passage.

³⁸ *ἁγιάσματος* is not 'being,' nor 'having been,' but the objects of this operation, those about whom God was doing thus: *die sancti* *sancti*. As to date, *ἐνεστώτος* *αἵματι*, 'we have been sanctified,' verse 13.

also bears us witness [of it]; for after what was said:⁹ This [is] the covenant which I will establish towards¹⁰ them after those days, saith [the] Lord: Giving my laws into their hearts, I will write them also in their understandings;¹¹ and their sins and their lawlessnesses I will never remember any more. But where there [is] remission of these, [there is] no longer a sacrifice¹² for sin.

¹³ Having therefore, brethren, boldness for entering into the [holy of] holies by the blood of Jesus, the new and living way which he has dedicated for us through the veil, that is, his flesh, and [having] a great priest over the house of God, let us approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with ¹⁴ pure water. Let us hold fast the confession of the hope unwavering, (for he [is] faithful who has promised;) and let us consider one another for provoking to love and good works; ¹⁵ not forsaking the assembling of ourselves together, as the custom [is] with some; but encouraging [one another], and by so much the more as ye see the day drawing near. ¹⁶ For where we sin wilfully after receiving the knowledge¹⁷ of the truth, there no longer remains any sacrifice for sins, but a certain fearful expectation of judgment, and heat of fire about to devour the adversaries.

⁹ T. R. reads 'was said before,' with K L 37; text = A C D P 17 47 Am Syrr Memph.

¹⁰ 'was' is constantly so employed in LXX.

¹¹ Or 'minds' cf. viii. 10. = A C D E P 17 47 Am read the singular here, 'mind.'

¹² Literally 'offering,' *ephephos*, as vers. 10, 14. The sense runs well and is the same. 'my just,' i.e. God's just one, the one he owns as such. = A H Am have *pos*; D K L P 17 37 47 Syrr Memph omit it.

¹³ Or 'undean,' *swete*, having no holy character.

¹⁴ T. R. reads 'my bonds,' with = E H K L P 37; text A D 17 47 Am Syrr Memph.

¹⁵ T. R. reads *de carnis*, 'in yourselves,' with a few cursives; = A H Am Memph read *carne*; P omits altogether. Text *carne*, with D K L P 37 47.

¹⁶ T. R. adds 'in the heavens,' with E K L P 37 47 Syrr; = A D H 17 Am Memph omit. The reading is somewhat uncertain.

¹⁸ Any one that has disregarded Moses' law dies without mercy on [the testimony of] two or three witnesses: of how much worse punishment, think ye, shall he be judged worthy who has trodden under foot the Son of God, and esteemed the blood of the covenant, whereby he has been sanctified, common,¹⁹ and has insulted the Spirit of grace? For we know him that said, To me [belongs] vengeance; I will recompense, saith the Lord: and again, The Lord shall judge his people. [It is] a fearful thing falling into [the] hands of [the] living God.

²⁰ But call to mind the earlier days in which, having been enlightened, ye endured much conflict of sufferings; on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through them. For ye both sympathised with prisoners²¹ and accepted with joy the plunder of your goods, knowing that ye have for²² yourselves a better substance,²³ and an abiding one. Cast not away therefore your confidence, which has great recompense. For ye have need of endurance in order that, having done the will of God, ye may receive the promise. For yet a very little while he that comes will come, and will not delay. But the just²⁴ shall live by faith; and, if he²⁵ draw back, my soul does not take pleasure in him.

¹⁸ Some add *pos* here: 'my just [man]'. It is in LXX, but in the Vatican and Sinait MSS. it is placed after *carne*, so that the sense there is 'the just shall live by faith in me,' and so some authorities read here. I have left the T. R. However there is good authority for introducing *pos*. The sense runs well and is the same. 'my just,' i.e. God's just one, the one he owns as such. = A H Am have *pos*; D K L P 17 37 47 Syrr Memph omit it.

¹⁹ Or 'any one.' I have not introduced 'any one' into the text; but I do not apply the 'he' to a just man who lives. The apostle is contrasting two characters: the one who perishes, and the one who saves, preserves, his life (spiritually, of course). The professing Hebrews were in danger of drawing back. It must be remembered that in the LXX, Hah. ii. 2-4, the phrases are not placed in this order, nor in the Hebrew. In

²⁶ But we are not drawers back to perdition, but of faith to saving [the] soul. XI. Now faith is [the] substantiating²⁷ of things hoped for, [the] conviction of things not seen. For in [the power of] this the elders have²⁸ obtained testimony. By faith we apprehend that the worlds were framed by [the] word of God, so that that²⁹ which is seen should not take its origin from things which³⁰ appear. By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it,³¹ having died, he yet³² speaks.³³ By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before [his] translation he has the testimony that he had pleased³⁴ God. But without faith [it is] impossible to please [him]. For he that draws near to God must believe that he is, and [that] he is a rewarder of them who seek him out. By faith, Noah, oracularly warned concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which [is] according to faith.

the LXX it runs 'If [a man] draw back, my soul does not take pleasure in him; but the just shall live by faith in me.' In the Hebrew the phrase is 'His soul which is lifted up is not upright in him; that is, the proud enemy. It is certain that in what the apostle quotes there is no reference in the word 'he' to the just who lives by faith. The only thing that can be said is, that the writer of the epistle put it after, to change the sense. This I do not believe. It was a separate phrase by itself. All through this epistle, the Hebrews who acknowledged Jesus as Messiah are treated as a people; that is, the whole people accepted on condition of believing. So Peter: 'but are now the people of God.' And here: 'Jesus, that he might sanctify the people with his own blood.' And in the Hebrews you have nothing of the sanctification of the Spirit; but he urges as a practical truth 'the just shall live by faith'; and then, recurring to the previous phrase, which he would not quote as part of the passage, he says *et de cetero* Jesus, 'and, if he draw back! that is, any one holding this position of a professed believer; but not if he was living by

²⁶ By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not knowing where²⁷ he was²⁸ going. By faith he sojourned as a stranger in the land of promise as a foreign country, having dwelt in tents with Isaac and Jacob, the heirs with [him] of the same promise; for he waited for the city which has foundations, of which God²⁹ is [the] artificer and constructor. By faith also Sarah herself received strength for [the] conception of seed, and [that]³⁰ beyond a reasonable age; since she counted him faithful who³¹ promised. Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which [is] by the sea shore.

³² All these died in faith,³³ not having received the promises, but having seen them from afar off³⁴ and embraced [them], and confessed that they were strangers and sojourners³⁵ on the earth.³⁶ For they who say such things shew clearly that they³⁷ seek [their] country. And if they had called to mind that from whence they went³⁸ out, they had had opportunity³⁹ to have returned; but now they seek a better, that is, a heavenly; where-

faith in Him. He was not drawing back. In a word, drawing back is one character, living by faith another.

²⁷ Or 'assurance,' 'firm conviction,' *indubitate*; see chap. iii. 14.

²⁸ T. R. reads 'these things,' for 'that,' with K L 37 47 Am Syrr; text = A D E P 17 Memph.

²⁹ He alludes, I judge, to the voice which called to God from the ground, but supposes this voice yet heard as witnessing to his faith.

³⁰ *Abel*, with M A P 17 47 Am Syrr Memph; T. R. with D K L 17, reads *Abelraam*.

³¹ Literally 'the.' T. R. puts 'his' in text, with E K L 37 Syrr; 'the,' = A D P 17 47 Am Memph.

³² Literally 'is.'

³³ T. R. adds 'gave birth to a child,' with E K L P 37 47 Syrr; = A D 17 Am Memph omit.

³⁴ Or 'according to (good) faith,' that is, having only the promise and not the fulfillment.

³⁵ T. R. adds 'and been persuaded of them,' with a few cursives only.

³⁶ Or 'land.'

³⁷ T. R. reads 'came,' with K L 37 47; text = A D E P 17.

fore God is not ashamed of them, to be called their God; for he has prepared for them a city.

- ¹⁷ By faith Abraham, [when] tried, offered up Isaac, and he who had received to himself^a the promises offered up his only begotten [son],
¹⁸ as to whom it had been said, In Isaac shall thy seed be called: counting that God [was] able to raise [him] even from among [the] dead, whence also he received^a him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come.
¹⁹ By faith Jacob [when] dying blessed each of the sons of Joseph, and worshipped on the top of his staff. By faith Joseph [when] dying^a called to mind the going forth of the sons of Israel, and gave commandment concerning his bones.

- ²⁰ By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful; and they did not fear the injunction of the king. By faith Moses, when he had become great, refused to be called son of Pharaoh's daughter; choosing^a rather to suffer affliction along with the people of God than to have [the] temporary pleasure of

- sin; esteeming^a the reproach of the Christ greater riches than the treasures of^a Egypt, for he had respect to the recompense. By faith he left Egypt, not fearing^a the wrath of the king; for he persevered, as seeing him who is invisible. By faith he celebrated^a the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them.

- ²¹ By faith they passed through the Red sea as through dry land;^a of which the Egyptians having made trial were swallowed up.

- ²² By faith the walls of Jericho fell, having been encircled for seven days.

- ²³ By faith Rahab the harlot did not perish along with the unbelieving, having received the spies in^a peace.

- ²⁴ And what more do I say? For the time would fail me telling of Gideon, and Barak, and Sampson, and Jephthah, and David and Samuel, and of the prophets: who by faith overcame kingdoms, wrought righteousness, obtained promises, stopped lions' mouths, quenched [the] power of fire, escaped [the] edge of the sword, became strong out of weak-

ness, became mighty in war, made [the] armies of strangers give way.

- ²⁵ Women received their dead again by resurrection; and others were tortured,^a not having accepted deliverance, that they might get a better resurrection; and others underwent trial of mockings and scourgings, yea, and of bonds and imprisonment.

- ²⁶ They were stoned, were sawn asunder, were tempted, died by the death of the sword; they went about in sheepskins, in goatskins, destitute, afflicted, evil treated, [of whom the world was not worthy,] wandering in deserts and mountains, and [in] dens and caverns of the earth.

- ²⁷ And these all, having obtained witness through faith, did not receive the promise, God having foreseen some better thing for^a us, that they should not be made perfect without us.

- ²⁸ Let us also therefore, having so great a cloud of witnesses^a surrounding us, laying aside every weight, and sin^a which so easily entangles^a us, run with endurance the race that lies before us, looking stedfastly^a on Jesus the leader^a and completer of faith: who, in view of the joy lying before him, endured [the] cross, having despised [the] shame, and is set down^a at the right hand of the throne of God.

- ²⁹ For consider well^a him who endured so great contradiction from sinners

used in all this chapter historically. I do not add 'back,' because it is sufficiently expressed in 'whence,' and 'back' is too strong.

^a Here, *rebeuio*, strictly 'ending life.'

^a These are *analepses*, but in English the present participle is joined to the perfect tense as characterizing the action. 'He refused . . . choosing'; 'he refused . . . having chosen' would make a different time of it, not the same. In Greek all is referred to the time of speaking; in English there is no time for the accessories, they are characteristic motives.

^a T. R. reads 'in,' with (A 17) 37 and other cursives; text B D K L P 47 Syr Memph. A 17 *in* *analepsis*.

^a Here and in verse 17, as to the offering Isaac, the verbs are in the perfect; this is remarkable. The other facts are generally passing facts, part of the whole history; these are of standing significance, either setting figuratively the believer on a new ground, or were continued till the time of the epistle: 'by faith Abraham has offered . . . by faith he has kept the passover,' only this is not possible in English. It was not external continuance, for the blood sprinkling was only once.

^a T. R., with K L P 37, omits *ye*, 'land'; B A D 17 47 Am Syr-Pet Memph have it.

^a Literally 'with,' *para*.

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^a *scilicet*, but *scilicet* is practically so used, as chap. xii. 18.

^a Witness, in English, has two senses: 'seeing, so as to be able to bear witness,' and 'giving testimony to.' The last only I apprehend in Greek, *apote*. I do not believe that it has the sense of 'spectator,' *theatres*, here or anywhere; the *apote* *apote* seems to say 'a cloud of spectators, who are witnesses to this truth of living by faith.'

^a Or 'the sin.'

^a Or 'bent,' *rebeuio*.

^a *analepsis* has the force of looking away from other things and fixing the eye exclusively on one.

^a *analepsis*. See Acts iii. 15, note.

against himself, that ye be not weary, fainting in your minds. Ye have not yet resisted unto blood, wrestling against sin. And ye have^a quite forgotten the exhortation which speaks to you as to sons: My son, despise not [the] chastening of [the] Lord, nor faint [when] reproved by him; for whom [the] Lord loves he chastens, and scourges every son whom he receives. Ye endure for^a chastening, God conducts himself towards you as towards sons; for who is the son that the father chastens not? But if ye are without chastening, of which all have been made partakers, then are ye bastards, and not sons. Moreover we have had the fathers of our flesh as chasteners, and we revered [them]; shall we not much rather be in subjection to the Father of spirits, and live? For they indeed chastened for a few days, as seemed good to them; but he for profit, in order to the partaking of his holiness.^a But no chastening at the time seems to be [matter] of joy, but of grief; but afterwards yields [the] peaceful fruit of righteousness to those exercised by it.

^a *analepsis*, the perfect. T. R. reads *analepsis*, *analepsis*, with some cursives.

^a *analepsis*, 'to weigh so as to judge its value,' and sometimes in comparison with other things.

^a Some read this as a question: 'and have ye?' The 'quite,' implied by *analepsis*, would dispose me to do so.

^a T. R., instead of *analepsis*, reads *analepsis*. 'If ye endure chastening,' with many cursives; text B A D K L P 17 37 47 Am Syr-Pet Memph.

^a Or 'as,' that is, as chastening, not as wrath. See *Heb.* and *Delitzsch*. All ancient MSS., translations, and citations have it thus. Nor do I see that verse 8 makes the least difficulty.

^a *analepsis*, 'holiness,' the quality itself. It is the only time this word occurs.

^a *analepsis*. The practical effort produced, not the quality, but the character in activity. Christ was declared Son of God with power according to the Spirit of holiness, *analepsis* (its nature and

^a It is not here *analepsis* but *analepsis*, *analepsis* is to receive passively, sometimes actively, or 'to take'; but in *analepsis* there is more of the will or action of the person receiving. *analepsis* is in New Test. only used here and in Acts xviii. 7. Publius received, 'took.' Paul and his company into his house. It has the sense of taking on oneself physically, or as a debt or responsibility.

Polybius, it seems, gives it the sense of 'expecting,' 'awaiting,' and Dion. Hal. 'waiting till one gets.' *analepsis*, *analepsis*, *analepsis*, *analepsis*, *analepsis*. I might have thought it might mean to await, but the *analepsis* makes this, I think, impossible. The thought, I apprehend, is, that Abraham's own mind had taken up and appropriated the promises, and yet he gave up Isaac. It was not merely they were given and taken away, with which he had nothing to do; but he had adopted them by faith in his heart, and trusted God enough to give them up according to flesh. I would have said 'taken on himself,' but there would be too much of his own will.

^a *analepsis*. I think the force of *analepsis*, thus applied, is to get back what one had, or belonged to one, when it might have seemed lost for ever. So it is used by Polybius, Josephus, and others. The sense I think quite certain in its application to Isaac's sacrifice. The *analepsis* is constantly

used in all this chapter historically. I do not add 'back,' because it is sufficiently expressed in 'whence,' and 'back' is too strong.

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18 shall see the Lord: watching lest
[there be] any one who lacks^t the
grace of God: lest any root of bitter-
ness springing up trouble [you], and
19 many be defiled by it; lest [there
be] any fornicator, or profane person,
as Esau, who for one meal sold his
20 birthright; for ye know that also
afterwards, desiring to inherit the
blessing, he was rejected, (for he
found no place for repentance) al-
though he sought it^t earnestly with
tears.

12 For ye have not come to [the
mount^a] that might be touched and
was all on fire, and to obscurity, and
13 darkness, and tempest, and trumpet
sound, and voice of words; which
they that heard, excusing themselves,
declined^b [the] word being addressed
14 to them any more: (for they were
not able to bear what was enjoined:
And if a beast should touch the
15 mountain, it shall be stoned;^c and,
so fearful was the sight, Moses said,
I am exceedingly afraid and full of
16 trembling;) but ye have come to
mount Zion; ^dand to [the] city of
[the] living God, heavenly Jerusa-
17 lem; and to myriads of angels, the
universal gathering; and to [the]
18 assembly of the firstborn [who are]
enregistered in heaven; and to God

judge of all; and to [the] spirits of
¹⁴ just [men] made perfect; and to
 Jesus, mediator of a new^c covenant;
 and to [the] blood of sprinkling,
¹⁵ speaking better^t than Abel. See
 that ye refuse^t not him that speaks.
 For if those did not escape who had
 refused^t him who uttered the oracles
 on^t earth, much more we who turn
 away from him [who does so] from
¹⁶ heaven: whose voice then shook the
 earth; but now he has promised,
 saying, Yet once will I shake^t not
 only the earth, but also the heaven.
¹⁷ But this Yet once, signifies the re-
 moving of what is shaken, as being
 made, that what is not shaken may
¹⁸ remain. Wherefore let us, receiving
 a kingdom not to be shaken, have
 grace,* by which let us serve God
 acceptably with reverence^t and fear.
¹⁹ For also our God [is] a consuming
 fire.

XIII. Let brotherly love abide. Be not forgetful of hospitality; for by it some have unwearied entertained angels. Remember prisoners, as bound with [them]; those that are evil-treated, as being yourselves also in [the] body. [Let] marriage [be held] every way in honour,* and the bed [be] undefiled; but fornicators and adulterers will God judge. [Let

quality), by resurrection. See notes to 1 Cor. i, 30, and 1 Thess. iv, 7.

⁴ *Corripuit eum*. Eccles. vi. 3. I think, decides the force of the words here: *non ideo corripuit eum* *quia animus non carnis sit inflexio*, 'his soul does not lack anything he desires.'

¹ 'The blessing.' It is matter of fact that what he sought in Genesis was a blessing.

* T. R. has 'mount' in test, with D K L P 37, after *Explanatory*; # A C 17 47 Am. coll.

* T. R. adds 'or shot through with a dart,' with a few curves.

* The words "and," "as," give the division very distinctly here.

* New (νέος) is not the usual word for new covenant here, which is *καινός*. This last is in contrast with the former one. *νέος* is 'new' in the sense of fresh, new in character, youthful. *καινός άνθρωπος*, 'the new man,' i.e. it is not the old; *νέος*, it is not grown old.

² Or 'a better thing,' but it is rather adverbial. T. R. reads 'better things,' with 17 47 and some MSS. (see *Texts*).

* Same word as verse 19, translated "extensive"

² T. B. reads "on the earth," with a few cut-

* T. R. reads 'I shake,' with D K L P 33; text

* Or 'let us be thankful,' *Epworth* 1890.

v. 7.

10 T. H., with K. L. 25 47 Am., made "with
11 respect and reverence;" text #A U D 17 Agr-Pst

* See note to II, 8.

* Or, as some, 'marriage is honourable in all,' or 'every way honourable;' but the latter part

of the ritual is difficult so to translate without an article before *qianqian*, the absence of which makes *qianqian* a predicate, and not a characteristic adjective. On the other hand, *qianqian* is not simply that the marriage is to be respected when in it, and kept pure, but that the tie itself was to be held in honour. In purity of walk that was done by the married no doubt, but not in every case.

* Many read 'be' with MAD H P Am Momp.
At C N L H H 47 Ser-Pol.

your] conversation [be] without love of money, satisfied with [your] present circumstances: for he has said, I will not leave thee, neither will I forsake thee. So that, taking courage, we may say, The Lord [is] my helper, and I will not be afraid: what will man do unto me?

Remember your leaders who have spoken to you the word of God; and considering the issue of their conversation, imitate their faith.⁴ Jesus Christ [is] the same yesterday, and today, and to the ages to come.

Be not carried away* with various and strange doctrines; for [it is] good that the heart be confirmed with grace, not meats; those who have walked in which have not been profited by [them]. We have an altar of which they have no right to eat who serve the tabernacle; for of those beasts whose blood is carried [as sacrifices for sin] into the [holy of] holies by the high priest, of these the bodies are burned outside the camp.

Wherefore also Jesus, that he might sanctify the people by his own blood, suffered without the gate: therefore let us go forth to him without the camp, bearing his reproach: for we have not here an abiding city, but we seek the coming one. By him therefore let us offer [the] sacrifice of praise continually to God, that is

* i.e. "contact," *desregado*.

internally, understanding the issue of the conservation of whom, instills the faith.

1914 W A C D M P 1737 Am. Syr-Pst. Memphis.

* T. R. reads 'are persuaded' or 'trust,' with

* Here we have the article and participle as

characterizing, without reference to time, as often the bringer again.'

¹ Or 'in virtue of,' *cf.*

¹ 'To the doing,' *eis tē poiesin*, scilicet, 'to the

*Or "producing": it is here the present, *wa-ge*.

* T. R. reads "the," with K P; text # A C D

* *raisonne*, 'senses than perhaps he may'; cf. John

108. 27; 1 Tim. iii. 14; also *de lauze*, 5 Tim. i. 18.
 * 14 17 small "Amen."